2: Barrett E-5 (no date) 1917 NT20 Washo NT20

252 These pine nuts may be cracked and eaten, but they are usually converted into a meal from which mush is made. They are shelled and ground to a fine flour on the boulder mortar, or sometimes on the metate. These implements are shown in plates III and IV, a, b. The meal is then cooked in a basket by means of hot stones, making a food similar to the acorn mush so typical of the California area.

252 262 [137] [222] [439] As above mentioned, oaks grow in the extreme western part of the Washo area and acorns (ma'lil) were regularly gathered by the Washo in former times. Others were secured by them through trade with their western neighbors, who considered the piñon nut a delicacy as the Washo did the acorn, which was ground on the boulder mortar, as above described, and eaten in the form of mush.

A considerable variety of grass and weed seeds are used in a similar manner as food. They are parched, ground and made in the same way into mush. Pigweed seed (ta'hal), and another variety, [272] called me'tsûm, are still used. A native tea is made from the stems of a leafless, desert plant, called me'gel.

252 [412] In cooking, especially in boiling mush as above indicated, a considerable number of stones about the size of one's fist are heated in the open fire. They are lifted by means of wooden tongs, and are first dipped into clear water to cleanse them of ashes. They are then dropped directly into the mush, which is thus made to boil and which is constantly stirred with a looped stirring stick (belé'yû), such as that shown in plate V, fig. 3. As the stones cool they are removed by means of this same implement, again dipped into water to remove the remnants of the mush which may adhere to them, and replaced in the fire to re-heat.

IMPLEMENTS OF STONE.

324 412 [171] The Washo use the flat metate or grinding stone (de'mge), and the muller (ga'mûm), as do the Paiute and other Great Basin and Southwest desert tribes. These implements are shown in Plate IV, figs 5 and 4, respectively. The top of a conveniently situated, flat

1 A [see cat. 116, pp. 334 35, + Aw.]

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[272] [263] After the child was born, great care was taken to prevent the mother from getting cold. She was given a drink of warm water with "sugar" (ʒigimba) from the sugar pine. She was then submitted to further pressure by the midwife in order to insure the complete removal of the afterbirth. Some say that she sat up with knees under her chin the first night after the infant was born to effect the final draining.

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[262] [515] The woman could not eat anything except pinenut soup and was not washed until the umbilical cord (ʔiʔip) fell from the child, about four days later. The woman remained in bed about nine or 10 days and had an older woman as an attendant during this period. There were often several women in attendance, but the person designated as midwife handled the baby and tied the cord.

For a month (for a young mother, two months) after the child was born the mother abstained from eating meat, fat, or salt. "A woman who had given birth to four children no longer observed this taboo (Jack)" (Lowie, 1939, [834] 305). The parents abstained from sexual intercourse for up to six to 12 months after a birth. At the end of her confinement the mother bathed, painted herself, and gave away her old clothes.

844
[412] The umbilical cord was cut off about 4 in. from the child's abdomen with a stone knife or a sharp cane blade. It was then tied with a string or sinew an inch from the abdomen. After this the baby was washed and the cord [752] bound to the abdomen with a strip of deerskin. Two medicinal roots were applied to the cord. A greasy salve (dɔ́·ɬaʔ)[2] was put on next to the abdomen [829] and cottonwood tree bark (tɬ́ɬaʔ ʔí·ɬ) was placed on top of the cord before it was bound down. The cord and medicines were kept moist with water.

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[853] Some say that the baby was not nursed by the mother for two days, but others seem to think there was no delay or that it was given warm water to [757] suck from the end of a rabbit's foot. A baby powder was made from the ashes of the bark of the cottonwood tree. The baby was wrapped in woodchuck or [824] rabbit skins. A grass or bark pad was put under the infant and changed when necessary.

844
After the child had been washed the afterbirth was disposed of. The piece of cord that had been cut off was coiled clockwise, placed back in the amniotic sack on top of the placenta, and the whole carefully wrapped in grass or bark and buried in warm ashes with the cord up. This was done in [842] order that the mother would have more children. Should she not want any more children, the placenta was turned over and buried so the cord was on [754] the bottom and was thus counter-clockwise. The midwife took care that no one watched where she buried the placenta for, if it were destroyed, illness would come to the mother.

2 From Indian Balsam Leptotaenia dissecta Nutt., according to -88- Juanita Schubert and Personal Communication.

881

Prior to the girl's first menstruation she is instructed on her proper behavior. She is taken to many ceremonies for other girls and she knows what she has to do. The rules and ritual observances are as follows:

[785] 1. She must fast for four days. She may drink only warm water with
[272] "sugar" from the sugar pine in it. Some say this sugar has a mild laxative
[263] effect. The actual period of extreme fasting is around three and one-half days.

[262] 2. She must fast from all meat, fish, fats and salt until four days after her next menstrual period starts. The meat taboo is reported to have gone on for two or even three months.

3. She must run daily for the next four days and she must work for others by carrying firewood or helping her mother.

4. She must sleep only briefly each night, get up early in the morning, and never lie down during the day.

5. During the four days of fast she must remain standing so that the blood will run down. She will have a staff for this purpose.

[778] 6. If she lets the staff fall she will die soon. If the staff breaks she
[761] will break her leg or her back.

[752]
[783] 7. She is unclean and must therefore avoid hunters, fishers, men going to gather rabbits, and all of their equipment. She must also avoid gamblers and the sick.

[302] 8. She must not comb her own hair or scratch herself with her fingers for a month. If she does, her hair will soon turn grey.

9. At the end of the four days there will be a ceremony in which she will dance, be painted with red ocher, be bathed, have a ritual repast, and then a feast for breaking fast.

881 10. There will be four feasts in her honor -- the first on the fourth day
574 after the beginning of her menstruation. The second feast is about 15 days later. The third is on the fourth day after the beginning of her second menstruation. [178] The fourth feast is about 15 days later. Today, with the addition of breakfasts after the dancing connected with the first and third feasts, there are six feasts.

[302] 11. She will have her hair trimmed at the second and fourth feasts (third and sixth today).